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boys. The unmarried men, boys, and married men whose wives are pregnant or nursing infants, as well as a few other men, have slept in the men's house on the beach. Lovers will have slept in the bush, or in the woman's house if the husband is absent.

The men and boys stroll along the beach, where off one end behind a coral formation is the men's latrine, secluded by bushes and trees. The tide washing in makes the latrine a sanitary one. The men continue their leisurely stroll along the beach, sometimes stopping to sit down and gaze at the sea for awhile. The whole day is before them and there is no need for haste.

In the meantime the women and girls have defaecated in the bush, somewhere back of the house, which they now sweep with a broom made of the dried midribs of coconut leaves tied together at one end. The wife throws some taro scrapings and the ends of taro left from the previous day to the pigs. By the time the man has returned from the beach the woman has finished tidying the house. Each now eats a taro baked the day before. This is not a regular meal, and they frequently eat while standing up or sauntering about.

After this (it is now about 7.30) the women load baskets on their backs and go to the gardens, which are about an hour's walk through the bush. Here they plant the taro, pull out weeds, and fill the baskets with taro ready to be eaten. The men may go to the gardens also, to build a new fence, or repair an old one, to clear ground for a new garden, or perhaps to get firewood. Or they may stay at home to look after the baby. Sometimes they fish, build a new house, or repair an old one. Men too old to work sit on the beach, or in the compound in front of the house, or occasionally take a short stroll. A feeble old woman stays in the house. One not so feeble, but too old for active work, takes care of a grandchild, real or classificatory. The occu-

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but when their preparations are finished, about four o'clock, they take their ease and chat and gossip lightly. Perhaps they wander over to another hamlet and visit the women there. At sunset they return home, feed the pigs with the scrapings from the taro, and, if they have fowls,[1] these are also fed. The girls and younger children go to the beach waterholes, in which the sea-water is filtered as it trickles up through the sand, and they fill the hollow bamboo stems with drinking-water. The time for this varies with the tide.

Night comes quickly and by seven it is almost completely dark. Each family is gathered around its own fire in the compound in front of the house. Some sit on the ground, and others may be on a bamboo bench constructed near the fire. Now they have their evening meal, the inevitable baked taro, perhaps varied with a bit of fish or a few crabs. Throughout the village every family is gathered as a unit around its own fire, and there is an air of peace in the place.

How the rest of the evening is spent will depend upon the moon. On dark nights, unlit by the moon, everyone goes to bed quite early, an hour or so after they finish the evening meal, but on moonlight nights the scene is different. Even when the moon is only half full the village is illumined by its beams, and when it is completely rounded the place fairly shimmers in its rays. The leaves of the coconut palms shine bright green and the bamboo trees sparkle with fireflies. The beach is like a cold white streak lying between the dark blue waves and the green trees. The tall arica palm nods its head gracefully in the background. The fires gleam throughout the village and aid the moon in throwing tall shadows, which make the houses seem small and insignificant. Now there is gaiety in the night. Children are playing on the beach imitating a ritual dance. Adults are visiting each other in their compounds, or strolling about, and

[1] Chickens have been introduced through white contact.

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the parents towards the infant are fulfilled, but they must also observe certain sexual taboos during this period of infancy, when the mother is nursing her child, which lasts from two to three years. During this time the mother and her husband are not supposed to have any sexual relations with each other, or with anyone else. As if to avoid temptation (at least with his wife) the man does not sleep in the same house with her. Usually he sleeps in the men's house. However, in the case of Sapirosch's parents, the father slept at home, while the child and her mother slept in the maternal grandmother's house in the same hamlet. The husband eats with his wife and is with her during the day, but they separate at night. It is thought that if the woman indulges in intercourse during this period her milk would be no good. When questioned as to why the taboo should apply to the father, the answer is that if the father comes and lifts up his child or plays with him after he has had intercourse, the infant will smell it from his skin, sicken, and perhaps die. My Lesu friends pointed in proof to one child, who is not able to walk, although past the walking age. I was told that it is because his parents "stole" sexual intercourse while the infant was still being suckled. The same natives point to the good health of the infants, Sapirosch and Ongus the second, and say that it is because the parents of these children have lived in continence. One more sophisticated native who had been away to work at the white man's capital, and who knows that it is the custom of a white man and his wife to have intercourse soon after the birth of their child, regards the white man's practice as disgusting.

It is interesting to note in this connection that a man and his wife observe the same sexual taboos, although for a much shorter time, when their pigs are giving birth. The owner of a pregnant pig and his mate are continent when the pig is expected to give birth, and also for the first month that the infant pig is being suckled. Should this taboo be broken it

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231 834 is thought that the young pig would sicken and die; and pigs are very valuable property.

262 854 The fish taboo which has already been mentioned in connection with pregnancy holds over to this period of infancy. The death of one infant about a month old was attributed to the fact that his father had eaten one of the taboo fish. He was a man formerly from a bush village, and therefore not cognizant of the fish taboos of the coast people. Actually, as far as I could observe, the infant died from an infected sore on the upper part of his leg.

854 834 602 Now, while it is both the parents, but more often certain clan relatives, matrilineal grandparents and uncles and aunts, in particular, who have duties to perform towards the infant, such as making the ritual feasts, taking care of him, etc., it is only the parents who are supposed to observe sexual taboos. A maternal aunt is called by the term mother (*Nangga*), and she has certain duties to perform for her nephew or niece, and a maternal uncle has many responsibilities in the giving of feasts, etc., but sexual taboos are restricted to the real parents.

854 The baby has been born. The women of the opposite moiety have fought playfully. His mother has suckled him. His maternal grandmother has taken care of him. So also has his father looked after him. He has been the affectionate pet of his whole hamlet. His maternal uncle and grandfather have given feasts for him at birth, when he cut his first tooth, and when he received his name. He has been betrothed, although everyone knows this is not to be taken too seriously. A feast has been given by his parents for his possible future mates. And during all this time his parents are supposed to have been sexually continent. The baby is now able to walk and to talk a little, and is approximately about three years old. He has entered childhood.

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PERVERSION

838 Up to now the more or less normal sexual life has been described and no mention made of any abnormalities or perversions. Practically none of these exist. There is no homosexuality, and they had never heard of such a phenomenon. When I said that such a practice was occasionally found among other peoples, the Lesu people were surprised and rather horrified. Boys and young men are frequently [572] seen walking arm in arm, or with an arm thrown affectionately over a friend's shoulder, but this indicates friendship only. It must be remembered that here there is no restriction on a man showing affection, and that a father fondles a baby as much as the mother does.

839 All informants very emphatically assert that there is no intercourse between human beings and animals—pigs, dogs, birds, phalangers, or any other animal. Yet they take as a matter of course the folk-tales and myths in which frequent mention is made of marriages and sexual intercourse with birds and other animals. (A pig is never featured in this connection, however.) No attempt is made to justify the happenings in the tales or to correlate them with present-day life. Whether the type of intercourse mentioned so frequently in the tales ever took place or not is a matter of conjecture for the ethnologist. Natives insist it does not take place to-day, and that it never has. Women sometimes [231] suckle young pigs just after they are born if the mother pig happens to be away in the bush. This is not considered unusual or in any way abnormal. Karot, of Lesu, nursed a pig while I was there.

Masturbation, not generally considered a perversion in our own society, is practised frequently at Lesu, and regarded as normal behaviour. A woman will masturbate if she is sexually excited and there is no man to satisfy her. A couple may be having intercourse in the same house, or